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An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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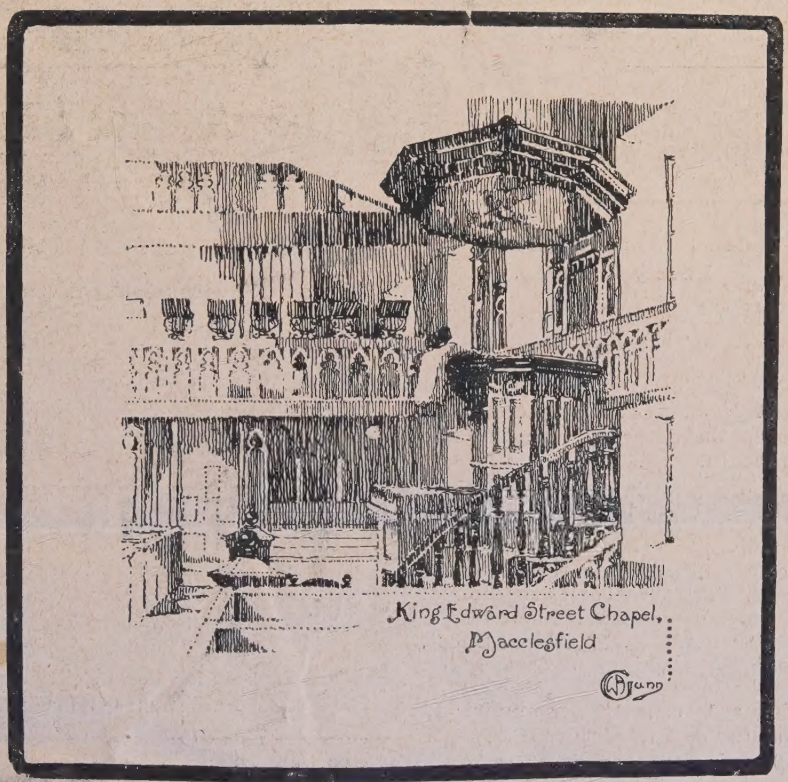

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Manchester District Association of Presbyterian and Unitarian Churches.

The Annual Meetings

WILL BE HELD ON

Saturday, 29th March, 1930.

3-30 pm

Service in Cross St. Chapel, Manchester

Preacher:

Rev. F. A. Bullock, of Bradford (Yorks.)

Music by the OLDHAM CHOIR.

Collections in aid of the Association's funds.

5-0 pm

Tea in the Memorial Hall, Albert Square.

Public Meeting in Memorial Hall.

5-45 pm

The President, Mrs. A. B. Woodhouse, in the chair

Speaker:

Rev. R. F. Rattray, M.A.,PH.D., of Leicester.

"The Outlook of Unitarianism."

Followed by a discussion.

The General Assembly will be represented by

Mr. J. Percy Taylor, B.A., J.P.

President of the Unitarian College, Manchester.

Music by the Oldham Choir.

THIS MAGAZINE

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The Unitarian Monthly.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

The Month's Outlook.

What are we to believe about Russia? That is the question many of us in the freest Churches are asking to-day. Some years ago we had in this country a campaign to urge "Truth in Advertising," but now it would seem that we need a crusade for "Truth in Reporting," so difficult is it to know what to believe and what to reject in reading the newspaper accounts of the persecution of the Russian Church.

We learned from C. E. Montague and others how stories of atrocities at the hands of our enemies were manufactured during the war by journalists, through the simple method of "passing on the news" with the addition of just one suggestive touch in each journal, and the Bolsheviks' political opponents seem to have been not altogether forgetful of the lesson in the absorbing art of distortion. Most of the atrocities reported appear to be re-hashes of ancient history, and we do not know really what we ought to believe.

Though no doubt there is repression of the activities of the Orthodox Church in Russia, and though we who stand for complete freedom of conscience in religious matters can only regret and protest against the shackling of any man's liberty to worship God according to his honest judgement, we must be fair to each side. It has been pointed out in the *New Statesman* by a correspondent living in Moscow that the religion of the Orthodox Church stands for many things which we in Great Britain should regard as anything but religious. He states for instance that the Church in Russia is on the whole a force which promotes the consumption of alcoholic liquor, and does not even deter drunkenness. Many of its priests, says he, have not a name for sobriety. The Bolshevik rule, on the contrary, stands for temperance and avoidance of alcoholic drink. so that here, he argues, it is the oppressive State and not the oppressed Church which stands for something that "religion" tends to favour in our country.

All the same that would be no excuse for persecution or the closing of Churches. Although a State may do its utmost to reform a corrupt Church, surely it may not seek to abolish it, or prohibit the worship of God—if that is what the Russian state has done. Only in so far as "religion" has been so false as to promote immorality—a charge to which in some ages past it would have to plead guilty—is the State justified in prohibiting its practices.

There is much evidence forthcoming that the rulers of Russia are not "irreligious" men and women. In some ways they may be fanatics for advanced ideas, and since fanaticism is idealism untempered by reason, we who stand for a reasonable faith must condemn their impetuosity. An enlightening article in *Unity* (Chicago), for March 10th, by Anna L. Strong describes personal contact with some of the mighty ones of Moscow on their vacation, and reveals them as serious-minded people who are hard-workers and read much. They have no time, apparently, for fiction, except for "'problem stuff,' studies in the social structure of the Argentine, or Sinclair Lewis' novels about America, or Russian novels about phases of the revolution."

Our feeling is that we cannot protest without full information, and while agreeing with all protests against the restriction of full religious liberty in Russia or any other country, we endorse the resolution passed by the Council of the Manchester District Association of our Churches, urging "the need of full and detailed information in regard to religious persecution in Russia," and advocating "helpful action along the line of diplomatic relations rather than by sectional propaganda."

Thought for the Month.

He who hunts for flowers will find flowers, and he who loves weeds may find weeds.

H. W. Beecher.

"I do not think any man of modesty or thoughtfulness will ever speak contemptuously of any religion in which God has allowed one good man to die trusting." —*John Ruskin.*

"Unless a man has the virtue of courage he has no security for preserving any other."

—*Dr. Johnson*

Recent Events.

BOLTON-ON-DEARNE.—At the Young People's Class a paper on Leonardo da Vinci the great Italian artist has been read by Ethel Stocks, aged 14, and provoked a good discussion. On Good Friday the young people are to present two plays by Tolstoy, "Two Pilgrims," and "Where Love is, God is."

CEFN COED.—On February 23rd the Scouts and Guides of the district were invited to hold a combined "Scouts' and Guides' Own" in the Church. This was conducted by Mr. George Eyre Evans, Assistant Scout Commissioner for Carmarthen, who is a well-known Unitarian, and researcher for the Unitarian Historical Society.

GLASGOW, ROSS STREET.—Experiments in variation from the ordinary forms of church service are continuing. Musical services and concerts are held from time to time. The Fellowship Players have presented Channing Pollock's Play, "The Fool."

GLOUCESTER.—The roof of the chapel, two hundred and thirty years old, has been restored, and the chapel redecorated at a cost of £140. Electric lighting has been installed.

HALE.—The old chapel has been redecorated and fitted with electric light, the re-opening services being conducted on February 23rd by the Rev. N. Anderton, B.A., of Monton.

HEYWOOD.—On Saturday and Sunday, Feb. 15th and 16th, a Re-union of Past and Present Teachers and Sunday Scholars was held, some old members coming great distances to attend. 250 were present on the Saturday, and 200 for the presentation of prizes and long service medals on the Sunday afternoon. Medals were presented by Rev. N. Anderton, B.A., of Monton, to Mr. John Duckworth (51 years' service), Mr. Sutcliffe Firth (43 years' service), Mr. Walter Duckworth (41 years), and Miss Barlow (29 years).

LIVERPOOL, ULLET ROAD.—A memorial window has been unveiled to the memory of Miss Florence Melly, a great worker for the cause of education in Liverpool. The central feature of the window is the figure of St. Ursula the mediæval patron of education for girls.

LIVERPOOL DISTRICT SUNDAY SCHOOL SOCIETY.—At the February meeting it was decided to invite Miss Jessie Sutcliffe to give talks to teachers at their own centres, and she has agreed to do so on week-nights. She and Rev. John Ballantyne have also offered to arrange consultations with any teachers on points connected with their Sunday School work. The Society holds a study circle regularly at the Mill Street Mission.

LONDON PECKHAM.—On March 9th, twelve new members were welcomed into the fellowship of the Church by the Rev. Magnus C. Ratter.

MANCHESTER.—BLACKLEY: On February 16th the Choir Services were conducted by the Rev. W. T. Buchrod, of Bury. At FAILSWORTH the Annual Women's Services were held on March 2nd, special music being given by a Ladies' Choir. Mrs. Lee, of Heywood, was the morning preacher, and Mrs. Alfred Hall, of Sheffield, the evening preacher. GORTON also held a Women's League Service on March 2nd, when the preacher was Mrs. Gwladys Powicke, of Hyde, a daughter of a late minister of the Church, Rev. George Evans. LONGSIGHT has been conducting a vigorous propaganda campaign for our faith; for five months 500 copies of the *Unitarian Monthly* have been distributed free to houses in the district, and four special Sunday Evening Services with special organ music and addresses on "Our Message for To-day," as follows:—"Revelation" (Rev. John Hinkins, M.A.), "Our Religion and Man" (Rev F. Cottier), "The Real Jesus" (Rev. Stanley Mossop), and "The Unitarian Outlook on the World" (Rev. Alfred Hall, M.A., B.D.), have been given after advertisement by a separate card for each service to 4,000 houses near the church. Even this systematic effort has not brought in a large number of strangers to the services. MOSS SIDE: Discussions have been held after evening sermons. The subjects have been "Do we still need churches?" "Has Christianity failed?" and "What is Religious Education?" These have aroused considerable interest. OLDHAM ROAD AND WILLERT STREET have held the first Annual Meeting since the amalgamation of these two congregations with a very satisfactory report. The evening congregations under the temporary charge of the Rev. J. Morley Mills frequently exceed one hundred. PENDLETON is in the fashion having held a Women's League Service on March 9th, the preacher being Mrs. W. Stephenson, of Leigh. Solos were sung by Miss Boden, and an augmented Women's Choir rendered a two-part anthem. The monthly social hour (or more correctly evening!) held after the Fellowship of Youth Service on the first Sunday in each month is much appreciated by the young folk and attracts some of the older ones, too. CROSS STREET CHAPEL is experimenting with an altered form of Communion Service on the first Sunday morning in each quarter and the seventh Sunday evening (at which new members will be welcomed). The elements are to be presented before the congregation, but not partaken of, according to the present practice of Chapel Lane congregation, at Bradford, Yorks.

MELBOURNE.—The morning service on February 16th with the sermon by the Rev. William Bottomley, was broadcast.

NEWCASTLE-ON-TYNE.—On Sunday evenings the schoolroom has been opened for young people of the district to use as a rendezvous instead of the streets. This experiment is in line with those of several religious and secular bodies in many towns up and down the country, and performs a very useful social service.

NOTTINGHAM.—The High Pavement Old Scholars' and Teachers' Association held its annual gathering on February 22nd, when the Rev. Helen Phillips, formerly minister at Nottingham was the guest of the evening and preached at the Annual Service on the Sunday.

SHREWSBURY.—High Street Church was crowded for a sacred concert after evening service on March 2nd, in aid of the installation of an electric blowing apparatus for the organ.

STOCKPORT.—Choir Services were held on March 2nd, when an adaptation of Rossini's "Stabat Mater" was rendered by the choir, under the direction of Mr. George Leigh.

YORKSHIRE SUNDAY SCHOOL UNION.—A Conference was held at Bradford on March 6th when the Rev. Bertram Lister, M.A., Secretary of the Religious Education Department of the General Assembly introduced a discussion with an address on "How to bring up other people's children." He asserted the responsibilities of Church Committees in attracting young people from the lower forms of amusement and from the streets.

MEN'S LEAGUE.—The North Western Divisional Winter Meeting was held at Pendleton on March 1st, when Mr. J. J. Gilbert, of Blackley, conducted the service, and after tea Mr. F. Kenworthy, M.A., gave an interesting address for discussion on some aspects of our religion to-day.

WOMEN'S LEAGUE. (Notes sent by the Secretary, Rev. E. Rosalind Lee, M.A.).—Most branches are now busy reviewing their year's work, and reports are coming in daily giving news of very varied activities. Many of them have to bear a large share of money-raising efforts, but they find time also for addresses on many subjects. A great deal was done last year to help those

In distressed areas and it is always considered at headquarters a healthy sign if some of the work done is for purposes beyond the immediate needs of the particular branch. The Annual Meetings of District Leagues are becoming increasingly important. Five reports have come in recently from the Birmingham, Leeds, Liverpool, London, and North Midland Districts. The last named has only been in existence for a year and has very few and scattered branches, so their first Annual Meeting at Mansfield with an attendance of about 100 was very encouraging. I was present at the Liverpool gathering when about 100 attended the service at Hope Street and the meeting later. The branch reports have been printed and circulated in this district. The Fellowship Secretary, who has been doing the work faithfully and well for many years laid stress on the valuable help that can be given to sick or infirm members no longer able to attend Church or Branch Meetings. The Leeds District meeting was held at Mill Hill Chapel, Leeds, with an attendance of over 100, and Rev. Margaret Barr, M.A., of Rotherham, was the preacher and speaker. The London District League at their Annual Meeting at Kilburn received with much regret the resignation of their treasurer, Mrs. Blake Odgers, J.P.. Miss Herman spoke of the Fellowship work at Capetown, and Mrs. Hayward, of Peckham, conducted the service. At the Birmingham District Annual Meeting Mrs. Rossington took the service, and the Rev. Ethel Kay, of Warwick, was the preacher.

The question of Church Membership is being seriously considered in League Branches. A questionnaire has been issued, and when all the replies are received the information will be available for the Assembly Council.

On the International Side Miss Brooke Herford is constantly seeking fresh and renewed contacts with continental groups and is at present engaged in obtaining reports in the "International Union of Liberal Christian Women."

In France the Annual Report of the School Library work undertaken by Madame Loyson in the war-devastated area is interesting. Ten school libraries have been added during 1930 to the 130 already existing, largely the gift of American women or Alliance Branches, often in memory of soldiers killed in the war. Each costs 100 dollars and they are given to schools in remote villages, and are appreciated by both teachers and pupils. They are also popular with Adult Evening Classes at which young men who have completed their military service, and even young married couples, strive to complete their education, often unavoidably neglected in the war. Mme. Loyson has also encouraged "Leagues of Kindness" in many schools, especially advocating the protection of birds; and the children have shown their gratitude for help and Christmas gifts by making albums giving the illustrated history of their village, and some have sent gifts of lilies of the valley picked in the woods, for these are supposed to bring happiness to the recipients, and no doubt they do.

King Edward Street Chapel, Macclesfield.

(Illustration on cover).

Uniformity and unanimity are desirable aims. They may be achieved by common consent. Authority may compel uniformity, but its effect upon unanimity is fatal. The harmony sought produces discord. This is the lesson of the ages. Of all spheres it has proved most true in the realm of religion. Prior to 1689 all attempts to secure a uniform Church in England failed. Then it was realised, in the interest of society as well as of religion, the principle of Toleration must be conceded. In the fourth year of the reign of William and Mary this was granted, and King Edward Street Chapel, Macclesfield, was built. It was laid down that "if the toleration and liberty granted to their Majesties' Protestant subjects dissenting from the Church of England shall be at any time taken away or withdrawn," the interior fittings of the Chapel must be disposed of, and the building itself be used as a barn. Its rough stone dry walls—its very shape—testify to this fact. But this toleration has not been withdrawn, and for all the years since, dissenting men and women have used it for worship. How many people have been helped and cheered with what it provided! Who can estimate what its existence has meant to the life of the town and district in which it stands? Its quaint old world exterior—its old time pews—its double decker pulpit, were a reminder of other days. Time, the passing of the years, lays its hands upon all things. It allows nothing however venerable or sacred to escape it. Its fingers touched the old Chapel, its fittings and its walls. The congregation rose gladly to the challenge. Mr. Ronald P. Jones, of London, gave his counsel and advice, and, last year, restoration and renovation began. The old characteristics have been retained, the old features preserved. The responsibility of the present generation should be worthy of the devotion and loyalty of the men and women of old. The old walls were re-enforced, new flooring with air courses fitted, oak pews fixed, and the woodwork toned to a dull matt brown. Blue carpets and carpet seatings added, everything being done to please the eye and soothe the soul. And the cost (over £1,100), has been raised to within a few pounds without fuss or noise by members and willing friends.

The congregation, though not large in numbers, is never overlooked and its place in the town life is always granted and assured. Under the leadership of its minister, the Rev. Thomas Paxton, much good work is done. To mention the various committees of which he is a member would be invidious, but his latest appointment as Honorary Chaplain to the British Legion gives pleasure and satisfaction to all who know his work.

Again we hear of attempts being made to secure uniformity and unanimity in the Church of England. With these we are not directly concerned. We can view them with interest and sympathy when we remember the courage and faith that similar attempts called forth from the worthy heroic founders of this old Chapel.

Juvenile Employment

BY REGINALD SORENSEN, M.P.

A MILLION OVERWORKED YOUNG PEOPLE

It is somewhat startling to realise that, in spite of Factory, Shop and Education Acts, there are a million young persons working excessive hours and often under unhealthy conditions. It has been estimated that about 730,000 boys and girls have their working hours regulated and a further 96,000 are prevented from working at night. But that leaves a million messengers, hall boys servant girls, van boys, shop girls and others who have no such legislative protection.

An attempt to remedy this state of affairs was made by the writer on November 29th last, when he introduced into the House of Commons the Children and Young Persons (Employment and Protection) Bill. It was not exactly a little Bill, seeing that it had 106 clauses! The measure, however, not only sought to improve the condition of the above types, but also to co-ordinate existing legislation and thus cover comprehensively the whole field of juvenile employment. This will explain, for instance, the inclusion of such clauses as 51 and 52, which dealt with the prohibition of apprenticing children to chimney sweepers and penalties for causing a child or young person to climb chimneys! Truly it would be as difficult to imagine a young person trying to climb a modern chimney flue as it would be anyone employing him for that purpose. But this reminds us of days now happily gone, when in the early part of the last century such employment was commonplace until, because of its dangers (often leading to fatalities), public opinion was roused to demand legislation dealing with these child victims. From that day to this an immense improvement has taken place and we owe a great debt to Robert Owen and Lord Shaftesbury for initiating the Factory Acts, from which has grown the legislative protection and industrial safeguards enjoyed by a vast army of young and old workers to-day. Even so, there are still many menacing gaps, and in the near future a Government "Factories Bill" will be introduced and no doubt duly passed into law.

Although the "Children and Young Persons Bill" was withdrawn, the Home Secretary gave an assurance that the above-mentioned "Factories Bill" would include a major portion of the other Bill and subsequently, other legislation would be designed to cover the rest. The discussion in the House of Commons therefore, concerning the million unprotected young people has not been valueless.

NEED FOR LEGISLATION

Consider, for a moment, the urgency of the need. Errand boys tramping round dreary streets for 12 hours delivering parcels; page boys, with shining hair and buttons, running over carpeted floors in exotic West End Clubs for the same period—and longer; van boys rumbling round to warehouses, shop and factory, and reaching home at nine o'clock, too weary for anything save supper and a glimpse at Sexton Blake or Deadwood Dick; girls who are both "domestics" and shop girls in some small concern, imprisoned unhealthily throughout the day; young girl attendants and performers, breathing the atmosphere of a cinema or place of amusement during long unbroken hours, or being exposed to severe dangers. How can we expect young people such as these to become healthy, intelligent, well equipped citizens? Adolescence is a particularly sensitive period in human growth and adequate leisure for both mental and physical exercise is imperative, if such good work as the school has accomplished is not largely to be destroyed. Otherwise, we shall continue to have a pile of human odds and ends, of misfits and cracked characters, in our social back yard, many of them, later, to be kicked along the gutterways of wretchedness and futility.

The provisions of the private Bill would have gone a long way towards saving these young citizens of the future from their present exploitation. Thus, employment under the age of 13 would have been prohibited and under the age of 16 the maximum working week would have been 38 hours, whilst between 16 and 18 the maximum of 48 hours was stipulated. It was further provided that "Persons under 18 years of age may not be employed on one week day after one o'clock in the afternoon, and may not be employed at all on Sundays." These restrictions could have been varied by Government order (e.g. respecting Sundays for young Jews). Not only did the Bill seek to abolish excessive hours of work, it sought also to improve, where necessary, the lot of those who are already partially protected. No person under the age of 16 would have been allowed to be employed by night, nor to engage in street trading, nor to take part in a dangerous performance for entertainment if under the age of 18.

RAISING THE SCHOOL AGE

All those who have the interest of young people at heart and who are anxious for the future of our nation will surely rejoice when such enactments can come into force, for it would be no exaggeration to say that many of this million who would be assisted constitute young modern industrial slaves. Of course the raising of the school-leaving age will have a profound beneficial effect for, however excellent may be the conditions, the right place for a young adolescent is the school and not the factory, the stage, the street, or the hotel. Nevertheless, even with the lengthening of school life to 15, protective legis-

lation will be required to operate from then onwards. Then, indeed, we can feel that our growing concern for the new generation is being reflected in the law of the land and that the ideals which begin to glow in the soul of youth will not be betrayed.

Much, of course, has been done by private effort to help young people. Foremost are the Trade Unions which by trade agreements have secured great improvements for those untouched by legislation. Religious and philanthropic bodies have also had considerable influence, but their work must have suffered through lack of opportunity for the young folk fully to benefit by the services rendered. The many private agencies will have much wider scope in proportion to the extent that the State can secure for youth, education, health and liberty.

One must look forward, therefore, with confidence and hope, to the law embodying the intentions of the Children and Young Persons Bill, and a consequent release of thousands of young souls from the physical and mental hardship that is at present thwarting their rightful fulfilment.

The Unity Fellowship.

The Rev. H. Bodell Smith has paid over the balance of the Fellowship funds amounting to £5 5s. 6d. to the manager of the *Unitarian Monthly*.

One interested (and therefore interesting) member has sent a suggestion. Mr. A. C. Greene, of Viking Cottage, Glen Wyllin, Kirkmichael, Isle of Man, in the course of a long, chatty letter, writes: ". . . I am an 'isolated' and . . . . I have been thinking that it might serve a good purpose if those belonging to the Fellowship were given addresses of other 'isolateds' to write to. It might lead to the 'isolated' making good and useful friends in all kinds of ways. I have myself now, and have had for years, various correspondents (one lady, a boy of 22 years, and two or three men), whom I've never seen in my life and yet know in all ways."

Now I have published Mr. Green's address as a willing correspondent of isolated Unitarians, so if others would like to start correspondence they have only to send me their names and addresses, and when I have published them any willing writer will be able to make his choice and fire off a letter to an unknown "isolated."

Our Isolated-Correspondent secretary, Miss T. F. Mills, Lowmandale, Cheltenham, Glos., is always ready to receive correspondence from Fellowship members, and this month she sends the following excerpts from her mail-bag.

"The feeling of loneliness in matters spiritual, I am convinced, must be the most deadening of all," writes one of my "isolateds," who thinks we are doing good work with this correspondence. He adds about the Rev. H. Bodell Smith: "I have not met the rev. gentleman, but have a very great regard for him. His writings have made a strong appeal to me, because they fit in so closely with my view of things. I am greatly taken up with his bold uncompromising presentation of Unitarianism." Later this correspondent gives the following interesting particulars:—"I am sure you will be glad to know I had a very good time" (in London). "For the second time I stayed at the Unitarian Hostel, next door to Essex Hall. Mrs. Webb, the matron, is a dear soul, with a wonderful stock of humour and tact. I met many Unitarians there, and thoroughly enjoyed the conversation and exchange of experiences. During the fortnight several ministers stayed there for varying periods. There were students who had come to London for their examinations. Several foreigners were amongst the company at times, including two who were proceeding to Manchester College. There was a man from Aberdeen, and many were the jokes we had at his expense. A wealthy manufacturer from the Midlands also paid one of his periodical visits, and slept on the landing rather than go elsewhere. . . Everything is very plain but good. Should you hear of any young men intending to pay a visit to London you would be doing them a great service by sending them to Lawrence House, Essex Street, Strand. The charge is very small, and the position is so central. I availed myself of the opportunity of visiting the book-room next door, and came away well stocked with literature. I shall have plenty of Unitarian food to digest during the next few months."

Can any member secure new members for the Fellowship by passing on his copy of the *Monthly* to a friend and getting him interested enough to send 2/6 to the Manager, Mr. Watterson, 4, Park Avenue, Levenshulme, Manchester (1/- subscription and 1/6 for 12 months' copies of the *Monthly* post free)?

"Hanker not too much after worldly prosperity that corpulent cigar; if you became a millionaire you would probably go swimming around for more like a diseased gold fish. Look to it that what you are doing is not really toddling to a competency. Perhaps that must be your fate, but fight it and then though you fail, you may still be among the elect of whom we have spoken."

—*J. M. Barrie*

Our Active Sunday Schools.

(1) NEW GRAVEL PIT SCHOOL, HACKNEY.

"I want to see the New Gravel Pit School."

"Do you mean the new Adult School they have started?"

"No, the Sunday School."

"Oh, that meets at three o'clock in the afternoon; there is no morning school—except the Adult School, but you had better be in good time or you may find the door fastened and have to wait till the opening service is over before you can get in."

So might open one of Landor's imaginary — and sometimes obscure—conversations. A Lancashire man or a Yorkshire man might wonder why an Adult School as well as a Sunday School. Is there no senior class in the school? No there is not, for London Sunday Schools submit perforce to London logic. School age is "up to fourteen" and therefore at fourteen you stop going to Sunday School. Such is "London logic." You may think it foolish as an argument, but London accepts it.

Within that age limit, however, Hackney can be proud of its school. It is one of the bright spots in the life of the Church. A small band of steady workers carries on a punctual and orderly, if not a very large school. There is the "Big School" with three teachers on the boys' side and four on the girls'. There is the "Primary Department" with its efficient superintendent and assistants. Then there is the "Waiting List."

That is Hackney's dark mystery and explains another of Hackney's peculiarities. There is a ghost—a real live ghost in the form of a superintendent who is never absent, never—present.

The mystery and the ghost are both explained by the "Waiting List" which was an attempt to cope with a problem that may beset other schools. It was observed that the population of the school was somewhat unstable. While some children were quite regular, others were only occasional visitors, changing from Sunday to Sunday. This did not make for continuity of teaching. Numbers tended to increase towards the time of the summer outing and the Christmas party and became more numerous than the teachers could well handle. Teachers could not be sure of seeing the same children next Sunday as they had seen last Sunday. Nor were they even sure of having the same class.

So, four things were done.

(1) A list was formed of teachers who could undertake to be unfailingly regular and punctual —even if it should be at a cost of a somewhat reduced teaching staff.

(2) Each teacher was asked how many children he or she would take as a maximum.

(3) Then the register was examined and each teacher was assigned a class selected from the more regular scholars according to the number that teacher would take. At the number thus ascertained (60 in the Big School: the Primary was not altered), the school was closed.

(4) What to do with those who did not find a place in the school?—The Superintendent takes them, when they turn up, apart in the Church. They are the "Waiting List." Of course, as vacancies occur in the Big School they will be filled from this waiting list.

And so it is that we get a hard working superintendent who is never absent, yet never present in the school, for she takes the "Waiting List" and the "Waiting List" is not the school.

The register is strictly kept with the help of "Star-cards" and is taken as the children come in. One remarkable result of the change, which is fairly recent and has not yet proved its value over a long period, is that the school is not only more consistent in personnel but is consistently larger than of old. Part of the intention was to reduce the school in size until such times as more teachers were available. So far as numbers on the books are concerned, that has been achieved but in spite of that the actual attendance is greater than usual for this time of the year.

At three minutes past three the doors are closed and school begins. The opening service is taken from the desk—not by the superintendent for she is not there. After the opening late comers are admitted and the school divides into classes to re-assemble at five minutes to four for the closing.

The teachers now can plan a course of instruction with full confidence that they will see the same children each week. In one class Shakespeare is being taken; in another the life of Jesus with the help of a printed scrap book prepared by one of the Sunday School publishers. In another Esperanto is taught. In another (consisting chiefly of "cubs") the Jungle book is the basis of instruction. And so on in the other classes.

There is as yet no Teachers' Training Class. But Hackney lives in hopes. And so does the Superintendent.

Such is the school. But no account of the school would be complete without mentioning the Guides and Scouts, the Cubs and Brownies. These are in their way the backbone of the school, for their schemes of instruction and character building are in many ways better suited to the religious needs of the present time than the traditional teaching theory of the Sunday Schools.

The moving spirits of these organisations are a brother and sister, both in their twenties, both keen and efficient workers. Hackney is to be congratulated on them if on nothing else.

The School's most pressing problem at the present moment is its hymn book. The ones there are, are old and worn and weary even unto dis-

solution. What shall replace them? The "County of Leicester Prayers and Hymns for use in schools?" It has fine hymns finely set out, with the melody printed above each hymn. But it is unorthodox. "Hymns for School and Home?" One might do worse. But funds are low. One suggestion is to build our own hymn book with the help of a cyclostile and loose leaf covers.* Perhaps the Northern Federation will issue "Hymns and Choral Songs" hymn sheet again this year with hymns as beautiful and catholic as some they published last year.† That may help to solve the problem. R.T.

*What about copyrights?—Ed.

†See the review in March issue.—Ed.

Jubilee at Rotherham.

On February 18th, the Church of our Father at Rotherham celebrated its Jubilee. Nine persons who had been present at the opening of the church in 1880, were present, among whom Mr. Alfred Hill, of Sheffield, spoke on the present position of the church and of our denomination. Mr. T. Cocker told the history of the church, and the Rev. Alfred Hall, M.A., B.D., of Sheffield, spoke of the founder of the old chapel which preceded the present building and is now used as the Sunday School. This old chapel was the first nonconformist place of worship in Rotherham, and was built in 1706 by Thomas Hollis, who also founded Upper Chapel, Sheffield. Before this time nonconformists had preached secretly and in private houses in Rotherham ever since the ejection of dissenting ministers of the Church of England in 1662, when Luke Clayton, Vicar of Rotherham, was ejected, and a former vicar ejected from Hull, John Shawe, came to work with him.

In 1786, the Rev. Josiah Townsend founded a Sunday School. These were days of long ministries. During the last century the Rev. Dr. T. O. Warwick was minister for 23 years, and was the first physician to the Rotherham Hospital at the same time. He was followed by the Rev. Jacob Brettell, minister for 43 years, and Rev. Wm. Blazeby for 34 years, who was minister when the present church in Moorgate was opened. The late Dr. Stanley Mellor was minister at Rotherham, and the present minister, Rev. A. Margaret Barr, M.A., is the first woman minister in Rotherham. She is an enthusiastic worker for young people, and is hoping to raise a Jubilee Fund to extend the premises for the development of the activities of the youth of the church. "May the later glory of the House be greater than the former," said the Rev. Alfred Hall at the Jubilee Social; and having an earnest and youthful minister this fine building of fifty years' standing deserves a keen and loyal congregation to carry on the work of the fathers who established it for the advancement of the Kingdom of God.

"When Ye Pray"

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity let us work that which is good toward all men, and especially toward them that are of the household of the faith."—*Gal. vi., 7-10.*

Some folk *do* grow weary in well-doing, because they find they get little benefit from it, and they wonder whether it pays to be heroic. The true hero never worries about being paid, however; he is essentially one who plunges forward when things are at their worst, not thinking of himself. Often he reaps where others have sown, dangers and troubles and griefs; but he knows that others will reap what he has sown of bravery and gaiety, and that he too is reaping the good crops that have sprung up in the footsteps of the old-time heroes, and he has happinesses that he owes to many little seeds of goodwill sown by his friends. In these he rejoices, scorning to be faint-hearted, or to grow weary in well-doing.

Immortal Spirit of valour, who livest in the great-hearts of every time and place, and dost crown with joy them that persevere; grant us to be faithful in our sowing and patient in our reaping, that the seed we scatter may be kindliness, loyalty, and love; that we may work blithely each day till the going down of the sun, and find joy in each chance to encourage our comrades, working that which is good toward all men, in the spirit of Jesus Christ. Amen.

The Book Corner.

My Dear Reader,—

My letter brings to you greetings for a joyous spring in mind and heart, as April brings to us the message of spring in the world around us.

We are all rejoicing because the winter is past and in the evident signs of an awakening earth we find fresh inspiration as we observe the abounding life and energy, forcing its way through every leaf and blade of grass, thus giving to everyone the message of renewed hope.

You will be wondering what all this has to do with a chat on books. Spring, I can hear you say, is the time when we close our books and seek "Wild spaces, far from feverous towns"—True, but I am reminded that poets have often been inspired to write for this season, and many of us find delight in re-reading the old favourites in Wordsworth and Browning and Shelley, and we might add to our spring poems one by William Watson entitled "The Skylark in Spring":

" And as he listens, one by one
Life's utmost splendours blaze more high ;
Less inaccessible the sun,
Less alien grows the sky."

Yes, this is the month of the renewal of hope, and I have several books on my table this month which speak to me very clearly and forcibly of the miracle of hope which takes place within the heart of man—telling of development and steady gain.

The first is a *Student Christian Movement* publication by George Stewart, Ph.D. (3/-), entitled *"CAN I TEACH MY CHILD RELIGION?"*

This very important subject is dealt with in a most clear and charming manner, and the book suggests a conversation rather than a formal lecture or address. Dr. Stewart seeks to answer one of the most urgent questions of to-day—viz: the one raised by the perplexity of parents regarding the religious instruction of the child. He seeks to show that religion is not a thing apart from life, but on the contrary that everything which contributes towards our daily life, even to the smallest details of our existence, has a religious significance.

The writer contrives to cover within a comparatively small space the whole range of the child's environment and development from the beginning of its life, and portrays in a simple and reverent, but scientific manner the ways in which the spiritual life of the child may be awakened and stimulated.

Teachers, but more especially parents, should find this book of great value in seeking to grapple with the most difficult and delicate of all duties and joys viz: the task of revealing to the developing personality of the child the nature of his own being and the wonders which are to be found in the world around him.

The book is written in simple language and its aim may be summed up by the closing paragraph of the book itself: "No labour shall pass in vain which helps to create that atmosphere of peace and trust and love in which boys and girls give their allegiance to him whose nature is love and whose service is perfect freedom."

Sometimes we despair of human progress, but when we stop to compare the care and training of the child to-day, say with the child of 150 years ago, even the pessimist must admit that things have changed for the better.

I mention this fact because my next book tells us something of the conditions of the child of 1780. This is one of the *PIONEER SERIES* written by Ernest H. Hayes, and published by the *National Sunday School Union,* and is entitled *"RAIKES—THE PIONEER"* (Cloth 1/6) Paper 1/-).

This little book is vividly interesting, and our sympathy is awakened by the picture of the wretched conditions of the child of those days, and of the earnest endeavours, failures and successes of Robert Raikes, commonly known as "Bobby Wild Goose," in gathering the children together in Sunday Schools. "RAIKES—THE PIONEER" marks the 150th anniversary of the S.S. Movement, which is to be celebrated this year, and all those working in our schools to-day should find fresh courage and faith by reading this story of loving enterprise and successful service on behalf of the child.

Yet another hopeful sign of the development in the concern we each one have for the other, is brought to our notice by the Rev. V. A. Demant, B. Litt., B.Sc. (who was at one time minister at our Chapel at Newbury).

Mr. Demant has prepared the findings of the Research Committee of the Christian Social Council on *"The Miners' Distress and the Coal Problem,"* price 1/6, and which is published by the *Student Christian Movement.*

Some of us hear a great deal about bringing the Kingdom of Heaven into being upon this earth, and if it is to be any more than a pleasing phrase or a topic for hymns, every adult must seek to understand the difficulties which beset their fellows in their work, and to realise more fully that each one must share the burden of our civilization—that progress is bought with a price. This Report is a Christian attempt to deal with a most difficult situation, created to some extent by our changing industrial conditions. The question concerns not only the miner and those who own the royalties; it concerns everyone. The Coal Problem is a social problem and this Report

affords an opportunity to each one of us to study this difficult and knotty problem in the full light of the facts of the case, and at the modest cost of 1/6.

And now when you have devoured the more serious publications for the month and are still asking, What shall I read next? I should like to recommend to you a novel by *Mary Webb*, published by Jonathan Cape.

Those of you who are reading Mary Webb will require no word of mine to urge you to read more —"*PRECIOUS BANE*" leads us right into the heart of nature in all her moods, and though the love of money is the precious bane which casts its blighting hand upon the richer and nobler possessions of the hearts of Sarn and Prue—yet there is an intense sense of beauty and a priceless vein of humour running through the story and "a depth which brings understanding and life." Yours in the fellowship of books,

ROMOLA.

The New Salvation

BY H. BODELL SMITH.

Study Course (17) in 12 short chapters—one for each week or Sunday in the quarter, for Sunday Class or Weeknight Discussion Circle.

April 6—(1) **THE OLD SALVATION IS DEAD.**

The old idea of Salvation is dead or rapidly dying out. It is in the nature of things that false beliefs must perish. The old salvation is false. There is no reality in it. Its notions concerning the nature of God, of heaven, of hell, and of the human soul are untrue. It is an utter misrepresentation of the real Christianity or gospel which Jesus proclaimed, and a libel upon the fatherly character of God.

Its doctrines are still taught in all strictly orthodox Churches, Roman Catholic and Protestant alike. They are familar to every professing Christian. They proclaim that God is cruel and revengeful—that He is a wrathful God; that in the world beyond this, there is a heaven of eternal bliss, for the few chosen and elect and a hell of everlasting torment for the great majority of human souls; that religion is a desire to "flee from the wrath to come," and that salvation means safety for admission into that future heaven, and therefore secure deliverance from being consigned to everlasting woe in hell. For those who sincerely believe in such doctrines there is the ever present *fear of hell* to whip them to religious devotion and unfailing attendance at their church. Consequently the Roman Catholic churches are the most largely attended, and amongst the Protestant orthodox those churches which proclaim those old doctrines most earnestly draw the most numerous congregations to their services of public worship. In churches which systematically instil this fear of hell into the minds of their children and young people, who thus grow up into adult age strongly convinced in that faith their adherents are the more numerous and most devoted in their attendances. The Roman Catholics take the greatest pains to get hold of the children and to drill them in this fear of hell. One of their priests, the Rev. Father Furniss, whose book "The Sight of Hell" is published specially for the instruction of children, has its pages illustrated showing red-hot vaults of hell where children are suffering from burning and devils tormenting them. And the late Dr. Pusey of the Anglican Church, and the Rev. C. H. Spurgeon of the Calvinistic Baptists pictured the horrors of hell in equally lurid colours, and orthodox revivalist preaching and hymnology have been of the same character.

The spread of education, the teachings of science, and the greatly increased influence of a free public press, have done much to cause people to think for themselves, and thus it is that outside the Roman Catholic communion and the "Fundamentalist" churches, Non-conformist or Evangelical, this false doctrine of salvation has lost its hold. The Salvation Army fails to draw the following it formerly attracted, and to a largely increasing portion of the population that old doctrine is dead, and the fear of that pagan hell has gone.

The really Christian idea of salvation is quite a different thing. What Jesus taught concerning it is reasonable, and true to life and the facts of experience. His teaching was good news or glad tidings of almighty and everlasting love of the Father of all mankind, whose will it is that not one soul shall be lost or perish.

April 13—(2) **WHAT IS SALVATION?**

What is the literal meaning of the word *salvation?* It is derived from the Latin *salus* health. Our words salute, salutary, salubrious, are connected, all having to do with health: salute being a greeting "health to you"; salutary—healthy or wholesome, as also salubrious. The word *safe* comes from the same root, meaning: whole, entire, sound, free from danger of disease. The New Testament meaning of salvation agrees with all this. The words there translated *salvation* are SOZO, ISKUO, and HUGIAINO, and they all mean to be healthy, whole, sound or strong; from HUGIAINO we get our word *hygiene* meaning the science of health. And they apply to the condition of the soul in the sense of spiritual health. They are concerned with its interior state and not with any fate imposed from some external source. The jailor exclaiming to Paul and Barnabas "What must I do to be saved?" had no spiritual meaning. Asleep at his post of duty while prisoners might have escaped, his fear was how to be saved from punishment.—(Acts 16, 30).

Salvation then, is bodily and spiritual health. The saviour is the healer, the preserver of life. "What must I do that I may have eternal life?" is a query which means—How may I enter into, or get spiritual life, the life which does not perish? Jesus answered that question by saying: "What is written in the law?" —referring to "Thou shalt love the Lord thy God . . . and thy neighbour as thyself"—and Jesus said "This do, and thou shalt live," and then told his questioner the parable of the good Samaritan, concluding with the injunction: "Go, and do thou likewise?"—Luke 10, 25—37.

The salvation Jesus proclaimed was very reasonable and practicable. It was for application in all the affairs of life. Its great aim as stated so plainly by him was this: "Ye shall be perfect as your Father in heaven is perfect!"—Matt. 5, 48. How shall that be attained amidst all the trials and difficulties of life?" Seek ye first the kingdom of God and his righteousness!"—Matt. 6, 33. "Do unto others as ye would that they should do unto you!"—Luke 6, 31. "Give and it shall be given unto you; good measure, pressed down and running over," "Love your enemies, and do them good, and lend, never despairing!" "With what measure ye mete it shall be measured to you again."—Luke 6, 35, 38. Does all this sound commonplace because it has become so familiar? When actually practised it is anything but commonplace. It is too exceptional and

rare. It produces wonderful results when properly tried. It makes for perfect life in the individual and in society, and perfect life is salvation.

The kingdom of God or the kingdom of heaven is salvation, because it is order, harmony, agreement, peace, justice, freedom, righteousness, love. But Jesus says that "the kingdom of God is within you."—Luke 17, 21. Yes, it is there or for you it is no where else. If within you there is that right disposition, that order, and that harmony and love with the soul in a sound and perfect condition of health,—you are safe from evil and you have found salvation. But if it be not within you, and your life is one of disorder, disturbed by selfseeking greed and unruly passions so that your condition within is like a battlefield of contending forces,—then, though surrounded even by heaven you cannot see it, for it is not heaven to you. If you have no heaven within, you cannot fit yourself into any heaven around you. The good life within expresses itself in doing good. The salvation that exists already in the mind, in the interior disposition, is a saving power for others, making heaven for them, actively working to make a perfect life in society for the whole community.

This makes it plain that the spirit within is the power of salvation; that the making of perfect life is by spiritual force; that all progress towards perfect life in the individual and in the community is by the promotion of true spiritual life; that the cultivation of spiritual perfection is the foundation of all improvement in human affairs, and that without it there can be no improvement in any department of human life. Therefore it is that spiritual culture is the most important human concern, and the institution which exists for the special purpose of its promotion—whether school or church—is fundamentally the most important of all institutions as the generator of security and of saving power.

April 20—(3) **THE NEW SALVATION.**

What is the New Salvation? It is just that already described in the forgoing section. Some will say and with truth,—that it is as old as Anno Domini. Just so. But if it has been buried and forgotten for centuries and then disinterred, it is a new thing. It is time it were resurrected from the dead. It has been in the grave heaped over by pagan creeds and dogmas, which have been made to stand for salvation in its stead, with a so-called salvation that is spurious and unreal, and which has become old by the long usage of more than nineteen centuries. It is much older than the Christianity which Jesus declared. It goes back further than the time of the captivity of the Jews in Babylon (586 B.C.). For there they imbibed the belief in Satan and the doctrine of devils which permeates orthodox creeds; superstitions which Jesus had to fight against. It is older than the earliest Christian churches therefore, and so it is justifiable to call it the Old Salvation as it was that of paganism preceding the time of Jesus.

What then does this re-discovery of the salvation taught by Jesus amount to, as to its application? Its distinguishing feature is that it differs entirely from the old pagan doctrine in the fact that it is less concerned with the life to come than with life on earth. It is the prayer "Thy kingdom come, Thy will be done on earth."—Matt. 5, 10. It is meant for direct and immediate application to life here and now. It is the remedy against present evil and deliverance from every kind of hell that torments people here. There is nothing in the teaching of Jesus even hinting at the terrors of hell in the life beyond this. Anything in the gospel records which imputes to Jesus' sayings supporting pagan supertitions about condemnation to torments and punishments after death is untrue, and absolutely inconsistent with his idea of God's equal love for all alike, for the evil as well as for the good, and a contradiction of the injunction "Love your enemies. Do good to those who hate you and despitefully use you!" and of his teaching as to the duty of unceasing forgiveness. The parables of the Prodigal Son, and of the Good Shepherd, certainly cancel anything to the contrary. Words attributed to Jesus which do not agree with such teaching are either due to incorrect translation and thus give a meaning he never intended or are false ideas which had grown up concerning him, and misunderstandings of what he said, accumulated in the minds of people during the long interval of years before any attempt at written records was made.

So the New Salvation is a getting back to Jesus. It is a rejection of the false dogmas of everlasting hell and of endless torments which were introduced into the early Christian churches, not only from Jewish superstitions, but from the doctrines of the surrounding paganism. It is the substitution of ideas of life which are reasonable and true in place of those which are false because they are not only so unreasonable, but are untrue to the facts of human nature and of the nature of a perfectly just, all-wise, and infinitely loving Creator and Father of mankind. And as all ideas whether true or false have their natural consequences in the shaping of action and conduct, it is real salvation and security to know the truth that makes us free from every evil.

April 27—(4) **ONE WORLD AT A TIME.**

The new salvation is not concerned with the next world, but with this where we are now. Jesus advocated One World at a Time. "Be not anxious for the morrow, for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."—Matt. 6, 34. He had good reasons for that saying. First things first; attend to the claims of to-day; the evils that confront you now are the challenge requiring your anxious thought and wisest action. It will take all your time and energy to put wrong things right if you do your duty concerning them. If you neglect your duty to present day claims you will be heaping up more difficulty and more suffering for the people round about you. Without thinking of the morrow all your efforts to do justly to make the life of this day what it should be, will make a brighter to-morrow.

This applies to any future, to any life beyond the present. Our immediate business is here and now. When we have done all we possibly can, and discharged our present duty to the utmost of our ability, there will still remain further difficulties to clear away, more pressing problems clamouring for solution. To-morrow's business is not for to-day. This world's affairs demand our full concern. To spend time and curiosity wondering what the future world is like is waste of thought and energy distracting us from our duty to this. To put forth all possible endeavour to make life in this world what it ought to be, is the best training and preparation to make us fit and able to do our duty to the requirements of any other world, into which we may be destined to go.

Our present duty is to save people from the hells of preventable suffering which exist around us now, and to abolish those discords and disorders which make this life a hell of torment to many. In other words,—it means that what we are here for, is to be the makers of saving health, to establish order, harmony and peace; to regulate all human affairs by that righteousness of God which alone can make heaven upon earth, and so bring in the reign of the kingdom of God. That is the Divine Ideal to become real, and for which mankind is constituted. It is not to be realised by the whip of fear and dread, but by the force of love. It means present self-denial to make more safe the way of life for others. What is there that a loving mother will not do to save her children from preventable suffering? And what is there that we all should do to protect the

children of every mother from any evil that imperils human welfare? Surely the answer is that we should do everything possible. There is a way of life that is safe for all; and there is a saving spirit in every human being which can be stirred into action to get into that safe way. The divinity in every human breast will never fail to respond to kindness, to goodwill, to friendly appeal. The brotherly spirit can alone win all men and all communities of mankind to be brotherly. Mankind is one great family all belonging to each other, and all its affairs are intended to be managed on family principles. We are all our brothers' keepers constituted to be each other's protectors and saviours so that not one shall go undefended from danger. What we have to be saved from are the evils and dangers which obstruct the path of welfare now, in this world. That is the mission of the New Salvation.

MYSTICISM.

"An Introduction to the History of Mysticism." by Margaret Smith, M.A., Ph.D.—4s. S.P.C.K.

"Mysticism" is a mysterious subject to many. To any desiring to know more about it and what it is, this book will provide much enlightenment. It is well written and in words that will not mystify any ordinary reader of average intelligence. Various definitions are given in the first chapter: "It is an enunciation—of the aspiration of the soul to cease altogether from self and to be at one with God"; "it is the endeavour to fix the immediateness of the life in God as such—in this God-intoxication, in which the self and the world are alike forgotten"; and again it "aspires to intimate union with the Divine, to the penetration of the Divine within the soul and to a disappearance of the individuality, with all its modes of acting, thinking and feeling, in the Divine substance." To leave it at these definitions without the further explanations given may not do justice to the subject. "Self-loss, withdrawal from self, self-annihilation—are essential." To seek Divine ecstacy and the Beatific Vision by losing oneself in God is the way of the Mystic. This ecstatic experience and absorption in God it may be noted is at the price of the disappearance of individuality.

It may seem to some that this search for divine ravishment is not exactly a selfless matter and that those mystics who retire from the world in seclusion to enjoy such spiritual experience are not free from a kind of self-seeking in their eager quest. But all mystics do not withdraw themselves from human affairs as this book shows. Jesus was not that sort of mystic. The book makes clear that mysticism includes the doctrine that man is partaker of the Divine nature, and emphasises the idea of Unity with God. There are chapters tracing the history of mysticism in ancient and modern times; there is also a bibliography, and an index. The author has produced a book that is sure to be helpful to any readers who desire to know more of this subject and to gain acquaintance with the famous mystics whose names are held in reverence and honour that humanity will not readily let die. —*H.B.S.*

I can teach God really just so far as I am good. I shall not have much trouble in proving to a man God is our Father, if I can prove to him that I am his brother. *Robert Collier.*

National Unitarian and Free Christian Temperance Association.

A Young People's Rally was held in London at Essex Hall, on February 8th, at which after tea Miss Mary Francis presided at a programme of music. Mr. Arthur W. Harris opened with a short organ recital, Mr. H. Davies sang, and led the audience in community singing, and the Leytonstone Girls' Club gave a dramatic item.

The President and the Rev. H. Dawtrey gave short Temperance addresses, the latter concluding with a conjuring trick. He carried in his pocket-book a walking-stick, and when produced it was found to be his pledge signed many years ago. A Temperance pledge, he said, was like a walking-stick. It helped one to keep steady and to walk straight.

Last year one of our Churches in America instituted what they called a "Family Sunday," the idea being that all the families in any way connected with the Church should attend service on that particular Sunday, and it was made perfectly clear that every member of the family was invited to attend, irrespective of age. Invitations were sent out beforehand, and a special committee was appointed to canvass those members who sympathise, but do not generally attend Church services. The result was a crowded congregation, the largest in the history of the Church, and "Family Sunday" will probably become an annual event.

DEATHS.

Feb. 12th: James Langelaan, of Hampstead, 94; Feb. 15th: Fanny Bolus, of London, 88; Beatrice Blumson, of Woodford, Essex; Feb. 19th: Richard Harrison, of Didsbury, 54; Mrs. Florence Emily Clark, of London; Feb. 25th: Thomas F. Notcutt, of Victoria, Australia, 86; March 7th: John Oldham, of Loughborough, 64; Mar. 9th: Mrs. Priestley, Prime of Godalming; Mar. 11th:

Editor's Change of Address.

Rev. A. W. VALLANCE, B.A.,
22, Aldred Street,
The Crescent,
Salford, Lancs.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

A LITTLE STRING OF PEARLS.

The Kiddies' Own Corner is no more. A neglected fire, it flickered awhile, and then popped out. Then, reminding one of Shakespeare's schoolboy "creeping like a snail unwillingly to school," came seven little stories, just in time to be too late. However, the Editor has a kind heart, and I am asking him to print them on this page, and to allow me to say "Thank you" to our six young scribes. Thank you all very much. (Only room for three this month! Ed)

ALMA'S DREAM.

It was half past four, the High School girls were trooping out in twos and threes, except one girl who was alone. Alma Baxter was poor and so all the other girls shunned her, she had won a scholarship for the High Shcool. When she first started, she thought she would be happy; but the other girls called her names which made her very unhappy. She was thinking of this as she walked home through the wood. After a little time she sat under a tree and soon fell asleep.

* * * *

All the girls were excited because a new girl was coming to school, and everyone wanted to see what she was like. Suddenly they all stopped talking, for a girl was walking up the path, she was very plainly dressed, so no one took any notice of her, except a girl with red hair, who went up to her and said: "I'm Carrots, are you the new girl, will you be my friend; where do you live, and how old are you?" Carrots asked all these questions and never gave the new girl time to answer. All that term only Carrots had anything whatever to do with the new girl who said her name was Jane. The last day of the term came, and the prizes were to be given out. Some of the girls said that Lady Aldace was to be present. Imagine all the girls' surprise when Lady Aldace went straight up to Jane, the new girl, and kissed her. Jane told Lady Aldace, who was her mother, how good Carrots had been to her. So Carrots and Jane, whose real name was Joan, spent their holidays together, and all the other girls were sorry they had been so unkind to Jane.

* * * *

Alma jumped up with a start, and hurried home, when she arrived, there was her daddy, who had been away for a long time. He had made a lot of money, so Alma went to school in fine clothes and all the girls were friendly because they found out what a nice girl she was, but her best friend was Jane, a girl with red hair.

Mary Uttley; Sheffield.

THE INVITED GUESTS.

It was Christmas Eve and the snow lay thick on the ground. The shops were decorated with toys, and there were many children in the shops. One little girl and boy could not forget Father Christmas, and they prayed for him every night to God to keep him safe until the following Christmas. One day, while they were looking through the window of their home, they saw an old man wheeling a barrow full of wood, and he looked so tired. They thought he was very much like Father Christmas whom they prayed for every night; so they asked their mother if they could speak to him. They went out and they asked him if he was the Father Christmas who was so kind to all the children. They invited him in, and their mother made him a nice cup of tea. Then he told them he was so happy at Christmas because he was making all the children happy. He told them many nice stories before he went home, and he said, "Good Night" and always remember the way to be happy is to make others happy first."

Edna Foulds; Sheffield.

NEXT MONTH—

"A PROPHET OF TO-DAY,"

an impression of Principal Jacks as lecturer, by W. H. Jacobsen.

"OUR CAPETOWN CHURCH,"

by M. Hermann.

OUR ANIMAL FRIENDS.

At the entrance of a large house, sat a great collie, evidently deep in thought. Along came a young lady accompanied by an Irish terrier. She stopped at a shop nearby and her pet, a fiery-tempered creature, went up and smelt the larger dog inquisitively.

The gentle collie looked round, but never moved his stand.

Round the corner came a sprightly Pekinese, timid yet intelligent. The Irish terrier snarled, went up to him, and barked uninvitingly. The collie seeing the dangerous way the terrier was looking at the delicate dog, got up, and stood between the two, looking defiantly at the hot-tempered animal.

The terrier snarled again and was about to spring at the larger dog's throat when a call from its mistress caused it to look round. "Jock, come here." But the terrier's temper was aroused and he took no notice of the call.

The little Pekinese, who hitherto had been watching the quarrel interestingly, ventured up

to the collie's opponent and smelt his face in a friendly way. "Jock, here's a bone," he said.

Away scampered Jock, forgetting all about the quarrel in the joy of getting the bone which, happily, was covered with delicious meat.

Madge Price

OUR LAYFOLK.

Mr. George Eyre Evans, Assistant Scout Commissioner for Carmarthenshire, was highly spoken of at the gathering of Scouts at Cefn Coed (mentioned in our "Recent Events" page), by Lord Glanusk, for his services to the Scout Movement in Wales.

Mr. R. H. Mottram, Secretary of the Octagon Chapel, Norwich, and author of several well-known novels, will be complimented by the issue in German of a large edition of his "Spanish Farm Trilogy," which is also to be issued in six other European languages.

Mr. J. R. Wigful, Chairman of the Trustees of Upper Chapel, Sheffield, and architect of Unity Church, Sheffield, has been elected a Fellow of the Society of Antiquaries. For many years he has been Editor of the Proceedings of the Hunter Archaeological Society.

Mr. Thomas Howarth, of Gorton, who has been a member of Brookfield Church, for 66 years, and was thirty years a member of the choir, and secretary of both Church and Sunday School for several years, has been presented with a portable wireless set in gratitude for his services.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

OUR MINISTERS.

The Rev. W. G. Price has accepted an invitation to the ministry of High Street Chapel, Shrewsbury, where he has been supplying the pulpit since October last. He is to take full charge as from April.

The Rev. S. Theodore Pagesmith is shortly to leave his work at St. Helen's, where he has been assisting in missionary developments organised from Liverpool, to carry out a propaganda campaign in South Africa, where we have now only one Church, namely that at Capetown.

The Rev. Magnus C. Ratter has been appointed by the General Assembly for a period of service in India, where the Unitarians of the Khasi Hills, ever since the visits of Dr. Drummond and Mrs. A. B. Woodhouse to them, have been asking for help from England. Mr. Ratter, who will leave his work at Peckham and Richmond (London), and as Secretary of the Social Service Union, for this new enterprise, will work with the Brahmo Samaj in India.

The Rev. E. Glyn Evans, of Chowbent Chapel, has been appointed to serve on the Higher Education Committee, and the Public Library Committee at Atherton.

The Rev. H. Bernard Hannah received a public welcome at Kettering Road Church, Northampton, on March 13th, at which the Mayor, Councillor Ralph Smith, extended his greetings.

NORTHERN SUNDAY SCHOOL FEDERATION

Annual Meeting

GOOD FRIDAY, APRIL 18th, 1930,

BROOKFIELD CHURCH, GORTON.

11 a.m. SERVICE. Preacher: Rev. G. L. Phelps.
2-30 p.m. ANNUAL BUSINESS MEETING.
6 p.m. PUBLIC CONFERENCE.
Speaker: Mr. P. M. Oliver, M.P. "The Naval Conference."
Discussion opened by Rev. F. Coleman, of Blackpool
Lunch 1/6. Tea 1/-

NORTHERN SUNDAY SCHOOL FEDERATION

WANTED

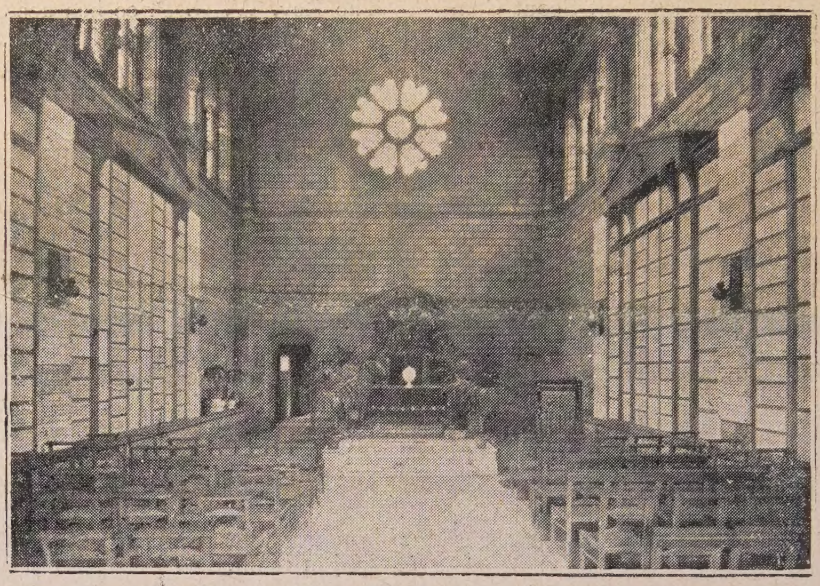
MAIDS FOR THE HOLIDAY HOME.

Apply—Rev. C. Peach, Gt. Hucklow, Buxton.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Manchester Crematorium—Interior.

CREMATION.

CREMATION works with nature, effecting rapidly what nature intends.

REFLECT on this, for "Reason gains all men by compelling none."

EARTH burial is a source of danger and infection. It contaminates the soil, spreads disease, pollutes water courses.

MY impressions of the Crematorium services compare very favourably with churchyard interments"—(H. G. Wells.)

ASHES after cremation may be buried in hallowed places.

THE method is free from objection and founded on right principles.

INCREASING preference for Cremation is being shown by leading persons who concern themselves with public welfare.

OWING to present lax system of death certification bodies are buried without medical examination. This is impossible with Cremation.

NOISOME results inseparable from earth-burial are entirely absent from fire-burial.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or from The Secretary, C.S.E., 23, Nottingham P'ace, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium.
Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896 TELEGRAMS—"INCINERATE MANCHESTER.

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